

THE PACIFIC

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Divine Guidance.

Father in Heaven who lovest all,
Oh help Thy children when they call;
That they may build from age to age
An undefiled heritage!

Teach us to bear the yoke in youth
With steadfastness and careful truth;
That, in our time, Thy Grace may give
The Truth whereby the Nations live.

Teach us Delight in simple things,
And Mirth that has no bitter springs;
Forgiveness free of evil done,
And Love to all men 'neath the sun!

Land of our Birth, our Faith, our Pride,
For whose dear sake our fathers died;
O Motherland, we pledge to thee
Head, heart, and hand, through the years to be!

Kipling.

PACIFIC
Theological Seminary

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A STORM CENTER.

One of the storm centers in California during the last week has been around Chaplain Darling, of the California senate, in Sacramento, who seems to have "lost his head" when a member of the senate who is a Jew asked him to omit from his prayers the name of Jesus Christ. Because of this the chaplain has become a much discussed man. Prominent among those who have taken him to task for his ready granting of the request is Bishop Moreland of the Protestant Episcopal Church. We quote as follows from the bishop's address in a Sacramento pulpit last Sunday:

"It is a strange thing that in the United States, a land famous for religious liberty, and here in California, where even the Buddhist and Hindoo are free to worship according to their conscience, there should have broken out such an exhibition of intolerance as lately disgraced the senate of this state. The chaplain of the senate, a Christian minister, is asked to omit the name of Jesus Christ from his prayers lest it offend the susceptibilities of Jews in the audience. The chaplain should have declined or resigned at once. He could have said: 'No, I was known to be a minister of Christ when I was chosen to this office. I will not remain in it another moment if I am not left perfectly free to voice my convictions, to pray according to the dictates of my conscience. You are asking me to deny Jesus Christ for \$4 a day. If I do it, I am no better than Judas who betrayed him for thirty pieces of silver.'"

Bishop Moreland said further: "I have a great respect for the Jewish religion, but also a great respect for the principle of religious freedom. I would see no incongruity in inviting a Jewish Rabbi to act as chaplain of the senate, and should he do so, I believe there is not a Christian in that body who would demand that he trim down or modify a single one of his convictions. If the name of Jesus Christ is to be eliminated at the request of the Hebrew, then the name of God may be omitted at the request of the agnostic; then the prayer itself may be eliminated at the request of the infidel. If the chaplain is a hired official, whose theology is to be regulated or colored by individual legislators, let the office be abolished. If he is permitted to make no reference to divine truth except such residuum as may be left after the prejudices of each senator have been considered then he is not a man, but a slave."

"If the office is a mere sop to tradition or conven-

tion, and legislators feel themselves to be so perfect in righteousness and beyond all temptation as to have no need of prayer then away with such a solemn farce. But, if a Christian minister is to be asked to pray, let him alone. The value of the prayer is in its reality. The value of the man is his sincerity. If I were a Jew I should rejoice to think that the name of Jesus Christ—a Jew after the flesh—is honored in every Christian assembly. If I were a legislator, I should honor above all other names of history the name of him who has been the supreme legislator of human liberties—the one most successful emancipator and deliverer of the human race."

Bishop Moreland followed this by a graphic word picture of what Christ had accomplished in the world in 1900 years, concluding as follows: "As winter ice is melted under the sun, the selfish heart of man has melted under the reign of Jesus Christ, the Sun of Love, the Good Samaritan of the world. His triumphant reign is ever advancing. He is on the side of the shorter working day and the living wage. He is identified with the oppressed everywhere. A mighty change in our social system is coming in and Christ is leading it, whether men acknowledge him or not.

What an anomaly! An assembly of men in the twentieth century of Christian civilization, supposed to be special students of the public good, banish the one name of history most worthy of honor among lovers of mankind. But the epiphany bells of hope will go on ringing nevertheless. The new century is marching in to the matchless music of Christ's imperial name."

Never was a question handled better than Bishop Moreland has handled this one. Along with him we say: Let the chaplains be free and unhampered. If a Jew is asked to serve, let him pray as the Jews pray; if a Unitarian, let him pray as the Unitarians pray; if a minister in any of our evangelical churches, let him pray as such ministers are accustomed to pray.

Chaplain Darling is a member of the California conference of the Methodist Episcopal Church, North, and a man who has been much esteemed by his brethren. Nevertheless some scathing resolutions were passed by the Methodist ministers of San Francisco and vicinity at their meeting last Monday. They have not been published for the reason that some have desired further information. The California Christian Advocate says in an editorial note: "We are sorry that the report has gone out that Chaplain Darling has yielded to the request of Senator E. I. Wolfe, to omit the name of Jesus Christ from his prayer. That is despicable. That is the surrender of a principle for which Christians of all the ages have counted it a privilege to die any sort of a death. We are not ready to believe the published report. We have known Rev. Mr. Darling for many years and that is just the sort of a thing we would not expect him to do. We must also ask a suspense of judgment for Mr. Darling, in regard to the raising of the chaplain's salary. He has always been a self-sacrificing minister, accepting the humblest and weakest appointments and serving them almost without support."

To the present writer Chaplain Darling was spoken of by one of his ministerial brethren as a good-hearted man, seeking the good and the happiness of everyone with whom he comes in contact, and as one "who would not hesitate to shake hands even with the

devil." He is a Grand Army man, and it is due doubtless in part to this fact that he received appointment as chaplain.

We cannot do as the California Christian Advocate has done, ask suspension of judgment for Chaplain Darling. The published reports so far as we have seen them are fairly accurate, even as to the effort on his part to secure an increase of compensation. One senator has been reported as saying to him that he was already receiving \$8 a minute for his services, and that the compensation was adequate.

They who were instrumental by their request, in bringing this remarkable storm of disapproval upon Chaplain Darling, and others who seek excuse for his action, say that chaplains in former years have been asked to do what he has done and have done it, and that there has been no such outburst heretofore. But it seems that the matter did not in previous years come to the public knowledge as it has this year.

THAT "BACK NUMBER" EDITORIAL.

A friend informs us that some of the friends of ex-Governor Pardee interpreted an editorial in The Pacific last week as a reflection upon that honorable gentleman. We had no thought of calling Mr. Pardee "a back number" except as to his acquaintance with things relating to the Chinese and Japanese. The first sentence of the editorial referred to him as an up-to-date man in very many respects, but claimed that his recent message to the assembled legislators showed lack of information as to the Asiatics. We are of the belief that our editorial made evident that charge, but as to this our readers must of course decide for themselves.

But it appears that objection is made to the words: "His lack of information on this important question, in its various aspects and relations, is due doubtless to the fact that he has been busied with the duties of his office and with keeping himself in such trim politically as to stand a chance of getting into some other position of public trust ere long."

This was written without any intent to reflect on Mr. Pardee. It is quite laudable for a man in office to keep himself in trim for another term or for some other position of public trust. Senator Harrison did this when the present writer was editing a political paper in Indiana and the writer tried to help keep him in trim. And the country never had a finer citizen than Benjamin Harrison, nor the nation a man more servicable either as United States senator or President.

These words, to which objection is made, were in connection with the declaration that the lack of information was due in part to the fact that he had been busy with the duties of his office. We have never thought that Mr. Pardee neglected in any manner his duties as governor. The editor of The Pacific hoped that he would be renominated; and if he had been, should have voted for him for the second time with pleasure.

It is to be hoped that Mr. Pardee will go on keeping himself in trim for public life. The state and nation need such men.

The action of the government in admitting a large number of Japanese and Koreans this week is meeting with severe criticism from some sources. But

Commissioner Sargent says that no other course was possible, that they had a right to enter. If the angel Gabriel were to come down from heaven just now commissioned to act in any capacity as to this exclusion question there are those who would denounce him.

Some of the newspaper attacks on President Jordan of Stanford, because of his position and utterances on the Japanese question, have been a disgrace to journalism. He has been called a liar, a hypocrite, a moral pervert, and epithet has been piled upon epithet in the frenzy of the writers who seem entirely unaware that in so doing they injure themselves and their papers far more than they injure Dr. Jordan. Not many of the persons who have stood for what they regard the right, in this controversy, have escaped the venom of the persons who write with the same savagery with which men are clubbed and shot to death by other elements of our society who cannot tolerate any opposition to their aims. Our daily papers, and some of the weeklies also, need to learn that what the public wants at this and all other times are facts and arguments, not abuse.

THE RELIGIOUS WORLD.

When the World's Sunday-school convention meets in Rome next May a vesper service will be held within the ruins of the colosseum, where in the early centuries of the Christian era the blood of many martyrs became the seed of the church.

The 40th anniversary of a notable pastorate, that of Dr. Alexander McKenzie at Cambridge, Massachusetts, will be celebrated this week. Located at Dr. McKenzie's church is, in the shadow of a great university, Harvard, it has been given to him to do a great work in the world.

Statistics show that there were added to the membership of the Friends Church—commonly known as the Quaker Church—4,215 persons during the year 1906. The membership of the Yearly Meetings at the close of the year was 95,603. The largest membership is in Indiana—20,284. California showed 3,477; Oregon, 1,944.

The American Missionary Association asks the Congregational churches of the country to observe Sunday, February 10th, as Lincoln Sunday, in memory of him who was the great leader in the striking off of the shackles of the African in the United States. The work of the Association which includes the Chinese, the Japanese, the Indian and the African, in the United States, will have special consideration on that memorial Sunday.

The great Episcopal church in New York City, known as St. Bartholomew's, received for its work in 1906 \$224,493.74. A large part of this was spent in carrying on the work of the parish house and clinic. There are 249 salaried workers connected with St. Bartholomew's. Among them are 7 clergymen, 1 deaconess, 1 lay reader, 5 organists, 75 choristers, 3 parish visitors, 9 kindergartners, 25 instructors in clubs, 21 teachers, 6 nurses, 16 secretaries and clerks, 6 engineers and firemen, 35 porters, cleaners and laundresses, and 9 cooks and helpers. The volunteers number 896 and include Sunday-school teachers and offi-

cers, physicians who visit the clinic, volunteer choristers and working members in clubs and societies.

At one of the meetings of the Presbyterian Brotherhood recently in Indianapolis the vocations of the persons in attendance were recorded. some of the figures were as follows: Ministers 284; lawyers 130; clerks, 90; "business men," 79; merchants, 80; real estate men, 30; manufacturers, 62; bankers, 53; grocers, 13; publishers, 11; coal dealers, 4; promoters, 13; commercial travelers, 27; salesmen, 41; accountants, 14; physicians, 23; dentists, 9; civil engineers, 13; insurance underwriters, 42; newspaper men, 19; school teachers, 30; college presidents and professors, 14; policeman, 1; newsboys, 2; machinists, 11; printers, 10; farmers, 49; railroad men, 33.

President Roosevelt's reason for choosing the little church was given recently in response to an inquiry. He said: "You know I was raised in the Dutch Reformed Church, and when at the capital of the nation I selected a permanent church home, I took some sentimental satisfaction in choosing the church of my fathers in which to worship the God of my fathers. Another reason why I came to this church is that it is a church of the plain people. There are persons of means among them, but most of them are the common people, to whom you know I am so partial. If there is any place on earth where earthly distinctions vanish it is in the church in the presence of God. He knows no difference between the highest ruler and the humblest subject. All he cares for is character. I have been not a little grieved in attending services in some of the rich churches of the great cities to see so much attention paid to social distinctions. I cannot think that the plainer people would be very happy if they were to attempt to worship in such places, and I fear that some of the rich and fashionable would be just as unhappy to have them do so. There is a minister in New York City to whom I have always given especial credit for having succeeded more than any one I know in holding a large congregation of rich and poor people in happy fellowship for a long number of years. The nearer the people get to the heart of Christ, the nearer they get to each other, irrespective of earthly condition."

In a personal letter to the Editor, Dr. A. P. Peck of Tientsin, China, writes: "You will have noted with interest I am sure the items which appear in your exchanges from time to time in regard to the changes which are taking place here in China, but no one not in close touch with daily events can appreciate the rapidity with which new things are coming in; the extent and variety are bewildering even to those of us Westerners who have spent the best years of our lives endeavoring to bring these things about, and of course it is simply incomprehensible to the great mass of people. The basic fact which gives significance and potency to the new movement is that there is a new spirit abroad in China. We may feel that the many years of seed sowing and watering in the mission churches, schools and hospitals has been a great factor in the preparation for the new feeling, and now the Imperial government is organizing public instruction on a vast scale; their own antiquated boards which have served the purposes of government for so many centuries being found unsuited to modern conditions, are being changed into proper bureaus; and

public spirited and patriotic officials like the great viceroy, Yuan Shih Kai, who has set the example, are voluntarily resigning many profitable official posts in order that they may be put under properly organized boards." Dr. Peck is foreign medical attache to the Pei Yang government and consultant to H. E. Yuan Shi Kai, viceroy of Chihli.

The Yale Alumni Weekly says: "Analysis of the list of students in the Yale divinity school as it appears in the preliminary catalogue of the university causes some disquietude and more perplexity. The school is old. It has mighty theological traditions, deep-rooted in such names as Taylor, Bacon and Dwight. Its atmosphere is liberal in times when dogma has been superseded by duty. It has an able, loyal and hard-working faculty, a high grade of students, a good plant and fair endowment. It does its scholastic work under the protective wing and patronage of a great university in which Dwight hall attests vigor and growth in both religious and moral effort and in which the ethical tone of undergraduate life has been lifted much during the last decade. Yet the school retains this year but 47 students in the three regular classes as compared with 52 yast year in two buildings which would house 120. Its entering class numbers but 13 men, none of them from a New England university or college; and in its three classes appear the names of but six students from New England colleges and only two from Yale. Some 30 undergraduates of the academic department this year receive aid from the so-called "ministerial funds" given to assist students intending to enter the ministry. Yet, apparently, hardly one of them will enter Yale's own theological seminary, which, numerically, is in stagnation not to sav recession."

LOOKING BACKWARD AND FORWARD.

A Survey of Religious Movements And Conditions.

[The first week of the new year the Boston Transcript contained an interesting and valuable survey of important movements in the leading religious bodies. We reproduce it here in the main.—Editor.]

At the beginning of the new year churchmen of all religious bodies are looking forward in the consideration of large plans which are to influence the churches during the twelvemonth, and also studying the religious movements of the year just closed, to find wherein influences are to continue and what new movements are calling for support. Nineteen hundred and six was an eventful year for the churches along several lines. Notably these were the awakening of the laymen of the churches to realize responsibility and endeavor, the impetus which church union and federation movements received, the arousing of a new interest in missions, home and foreign, and the increase in definite evangelistic effort. All these promise to be keynotes of religious advance in America during 1907, and it is especially along these lines that church leaders are working.

Leaders say that there has never before been in this country so widespread and definite a movement among the laymen of the churches as at the present time. A feature of this movement is referred to as a new attitude taken by the laity toward the clergy. The laymen look to the ministers for spiritual leadership, but they are taking up for themselves the direction of secular and material phases of Christian work,

including church support and the maintenance of missionary effort. This is true of practically all the men's organizations newly formed, as distinguished from older organizations like the Brotherhood of St. Andrew in the Episcopal Church, the Brotherhood of Andrew and Philip, an interdenominational organization, the Wesley and St. Paul Brotherhoods in the Methodist Church and others, which are doing increasingly successful work along spiritual lines.

Of the new organizations the Presbyterian Brotherhood combines both the spiritual and the material in its outlined work. For it is a federation of all parish men's organizations in Presbyterian churches, regardless of the purpose or work of the individual organization. The Men's League of the United Presbyterian Church has a similar organization, but has set itself the definite task of increasing the amount of contributions for church and mission support. The Universalist Brotherhood is not unlike the Presbyterian in its plans. The new Episcopal organization, the Seabury Society, has set itself the definite tasks of training laymen for Sunday-school work, to take part in church extension effort, serving as lay readers in missions until the people are able to support a settled clergyman, and holding a summer conference of church workers. These movements among laymen promise during the year to extend to other denominations than those named, for already there is talk among leaders in the Congregational, Baptist, United Brethren and other bodies looking toward men's organizations.

Movements toward the union of different religious bodies, which have been stirring church circles for several years, received marked impetus in 1906 and promise still further in advance during this year. The most notable accomplishment of last year was the union of the Presbyterian and the Cumberland Presbyterian bodies, which, although accomplished last May, does not take full effect until May of this year, when delegates from both bodies meet in the General Assembly of the Presbyterian Church. A minority in the Cumberland Church has tried, by legal methods, to block the union, but thus far has had little success. It is not unlikely that the Reformed Presbyterian Church will also join the larger Presbyterian body, and action to that effect may be taken in 1907.

The proposed union of the Congregational, United Brethren and Methodist Protestant denominations advanced a step in the closing months of 1906, although the committee which met at Pittsburgh decided on what is a close federation rather than organic union. These three bodies differ so widely in polity that the difficulties in the way of union are considered far greater than those of the Presbyterian movement. The Congregational National Council meets in October of this year, and a further step in the union movement is then looked for. The general conferences of the Methodist Protestants and United Brethren do not meet until 1908, when final action may be looked for. Baptists and Free Baptists are getting closer together and are expected to find some basis for union. Some Baptist leaders look to see the Disciples of Christ included in such union movement and some leaders among the Disciples are working for it. Both Baptists and Disciples have found that they are hampered in the consideration of such matters because they have no general meetings save missionary ones, and in both bodies there are strong movements toward the establishment of general conventions before which union and other general matters may properly be brought

for action. Baptists are to try the experiment and have appointed one of the days of their missionary society anniversaries of next May for a general meeting.

Over in Canada there is a well-advanced movement towards the union of the Congregationalists, the Methodists and the Presbyterians. Action has been taken by several of the general bodies, all of it favorable to union. Joint committees are studying the problems involved in the movement, the last meeting having been in Toronto last month. Statements of faith are now under discussion and the discussion has brought out differences and difficulties which it may be impossible to reconcile. Differences in the polity of the three bodies have thus far offered no insurmountable difficulties, and it is believed by leaders that even if organic union is found to be impossible at this time the movement will result in a close federation that will be almost as effective.

As distinguished from movements looking to denominational unions the federation idea is everywhere finding favor. A new federation of bodies holding the Presbyterian system of government was effected last year, in which practically all have joined except Southern Presbyterians, who see in the movement, their leaders claim, a scheme on the part of the Northern Presbyterian Church to absorb all Presbyterian bodies, the Southern included. After long discussion of the matter in the General Assembly of the Southern Church, it was referred to the presbyteries for action, and will therefore come up again next May. The larger federation, inaugurated over a year ago at the Federation Conference in New York and now being voted upon by the different evangelical denominations, has thus far met no setback, and everything looks favorable for the organization of the Federal Council of the Churches of Christ in America in December of 1908. A number of denominations will vote on the matter during this year.

In theological matters there is, leaders say, in almost all evangelical bodies a movement towards greater orthodoxy. What is called the higher criticism made little or no advance during 1906, rather it has lost some ground. A sane and healthy faith in the fundamentals of the Christian religion has, according to many leaders, taken the place of the ultra-scientific interpretation of the Bible and the older orthodox teachings which made more of the letter of the book than of its spirit. The Episcopal Church was the only one having a notable heresy trial last year, and it is said that it might have been avoided had not Rev. Dr. Crapsey of Rochester insisted on being tried.

It had been expected by some leaders that an effect of the Crapsey trial would be that others, perhaps ministers in other bodies as well as Episcopal, holding equally pronounced views, would come forward and ask to be tried by their respective ecclesiastical courts. Thus far, however, just the opposite effect has to be noted. Ministers who had previously been suspected of unorthodox views are making haste to proclaim their soundness in the faith, and to repudiate the much condemned Rochester divine. In the Episcopal Church one presbyter, a Cincinnati rector, sought to be tried only to be told by a committee of inquiry that while the committee disapproved of the views held, it also disapproved of a trial for heresy as being a cure somewhat worse than the ailment.

The outlook for the immediate future, especially for the year just opened, is an orthodox wave that will

and to some extent now does extend to all bodies. There are no heresy trials in sight, and there are, it is thought, likely to be none. There are men in the ministry who sympathize with Rev. Dr. Crapsey in his views, but they are keeping very quiet. Two strong men, both in the Episcopal Church, and among the foremost of American divines, Rev. Dr. William R. Huntington and Rev. Dr. Leighton Parks, have recently preached sermons on the authority of the faith. Neither takes anything so much as approaching an unorthodox view.

In the Roman Catholic Church evangelistic effort and church extension are attracting wide attention. The Apostolic Mission House in Washington is giving priests special training for conducting missions to non-Catholics, and these are being sent out, supported in large part by the Catholic Missionary Union, to conduct the missions in the various dioceses. This movement has met marked success during the past year, and its scope is to be extended during 1907. Catholic Church extension work has been put upon a basis approaching that of the Protestant home mission boards, and churches are being organized throughout the West and Southwest. Another organization is working to extend the Catholic Church among the negroes.

It was freely predicted that the Catholic Church would have another American cardinal before the close of 1906, hopes of many leaders being based upon the consistory held by the Pope in December. Archbishops Ireland and Farley were both talked of for the honor, and leaders are now saying that the friends of the two prelates have been over zealous and have defeated their own object. Notwithstanding the fact that there are now sixteen vacancies in the College of Cardinals, those familiar with the situation both here and in Rome say that the likelihood of an American appointment is further away than it has been for some years, although others hold that the gratitude of Pius X. toward American Catholics for their support of the Holy See in its troubles with France, may lead him to elevate some American bishop to the Sacred College before the close of the year.

In almost all religious bodies evangelistic movements were prominent during 1906, and are to be equally if not more prominent this year. Presbyterians, Congregationalists, Baptists, Methodists, Disciples and many other bodies have been conducting carefully planned campaigns in various parts of the country, and it is reported that all of them have had success beyond the anticipations of their leaders. Some of these campaigns have been interdenominational, although denominational in their leadership. Notably has this been true of the work of Rev. Dr. J. Wilbur Chapman for the Presbyterian evangelistic committee. In the cities where he has worked simultaneous campaigns have been organized in the Protestant churches, and as Dr. Chapman himself expresses it, the work has been to make Christians rather than Presbyterians.

A leading evangelistic feature has been afforded by Gypsy Smith, who came from England at the invitation of the Congregational committee. His work began in New York, where the fervor of a political campaign impaired its efficiency, but in Boston and other New England centers he made a strong impression. Similar results are looked for from his work in the West, where he will spend the early months of the year. Another Congregationalist figure is that of Rev. Dr. W. J. Dawson. Dr. R. A. Torrey, working inde-

pendently, continues to make a deep impression, although he has recently been deprived of the assistance of Mr. Alexander, kept away by the illness of his wife.

The Methodist commission on evangelism is working among the conferences, directing in large part the work of the pastors along definite evangelistic lines. In much the same way the Baptist committee, with Rev. Dr. Cornelius Woelfkin, as secretary, works in cooperation with State associations. This method carries the evangelistic movement into the smaller communities and the policy is to be continued throughout this year.

During last year missionary matters received such impetus that leaders look for a still wider interest, especially in foreign missions, during the coming twelve-month. The celebration of the Haystack Centennial had much to do with the aroused interest last year, but other causes were the Jubilee Celebration of Missions in China, to be held in a few months in Shanghai, the Young People's Missionary and the Students Volunteer movements, and the summer conferences of these and other organizations. The presence in this country of Dr. S. M. Zweimer, a pioneer in missionary work in Arabia, has also roused new interest in missions to Mohammedan countries. A new and successful feature of missionary work and one that has helped rouse interest, is the support by a home church, of one or more missionaries on the foreign field. This adds a personal element that helps swell contributions. Officers of missionary societies are to work this year on the extension plan.

Among young people's societies there have been few movements of note during the past year, nor are many changes in prospect. The Baptist Young People's Union has been put upon a better basis and now gives promise of stability and growth. The Epworth League of the Methodists, the Luther League of the Lutheran young people, and other denominational organizations of similar nature are continuing excellent work. The United Society of Christian Endeavor starts the new year with several new leaders, although they are new only in their offices, not in their identification with Christian Endeavor. Mr. William Shaw, long treasurer of the organization, becomes secretary in place of Mr. Von Ogden Vogt, and Mr. Hiram N. Lathrop becomes treasurer. A new office, Editorial Secretary, is filled by Amos R. Wells. President F. E. Clark is to spend some of the new year extending the movement in South America.

A NEW MOVEMENT

Student Recruits for the Christian Ministry.

Over one-fourth of the men at the recent college Y. M. C. A. conference at Pacific Grove, California, bound themselves together with a declared "purpose to become ministers of Jesus Christ" and to "aggressively promote the consideration of the ministry as a vocation for Christian young men." The movement thus formed received the name, "The Student Recruits for the Christian Ministry."

These men have returned to sixteen different educational institutions to maintain and increase organized groups for fellowship in this purpose. It is their hope that they may be joined in this movement by students from all over the world.

For a tangible basis the "Recruits" are using a declaration card similar to that now used by the Student Volunteers for Foreign Missions. Many "Volun-

teers" were instrumental in initiating the new movement, because they felt, with the other members, that the ministry of Jesus Christ has no geographical limits.

The Recruits in California went a step beyond the initiation of a general movement. They formed a State organization and adopted a general policy which is to be carefully distinguished from the general movement. The policy adopted is as follows:

"We stand for

I. A United Church.

"We believe that churches divided against each other cannot stand. We declare ourselves against competitive missionary work anywhere. We agree to work for church harmony and unity of spirit.

II. Missionary Agressiveness.

"Believing in the last command of Jesus Christ in the broadest world-wide sense, it is the purpose of this organization to stand for and promote an intelligent study and a wide-awake, active interest in missions.

III. An Up-to-date Ministry.

"We seek preparation to meet and satisfy both the fundamental and the new and special needs of the church in our own generation. 'Forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus.'"

The California division of the Recruits Movement will include over one hundred men after those enroll who were unable to attend the meeting at Pacific Grove.

The California division is desirous of getting into touch with students in every part of the world who are interested in the movement. They will be glad to send literature or any information desired to all who will communicate with

G. C. H. McPheeters, Palo Alto, Cal.

WOMAN'S HOME MISSIONARY UNION OF NORTHERN CALIFORNIA.

The first meeting of the W. H. M. U. for the new year, 1907, held in the First Church, Berkeley, on Jan. 17th, was, like all our rainy day meetings, especially good and enjoyable.

Coming so soon after Christmas, our new president, Mrs. O. W. Lucas, chose "Giving" for the subject of the day. Following selected passages of Scripture on the subject, each person present read a short quotation, either printed or written, which had been provided by the leader.

From the usual reports, we pass on to those who were not there—the following: Mrs. O'Brien is genuinely glad when the auxiliaries appeal to her for literature, and asks that you plan early for your meetings, make your requests for something definite, and in return send her a copy of anything good which comes to you, that she may pass it on to others.

Our corresponding secretary, Mrs. E. S. Williams, appreciates replies received to her postals. Gleaned from them her report contained both sunshine and shadow, and she referred especially to two discouraged auxiliaries—Oakland 2nd and Picard—which she asks the members of the Union to carry on their hearts.

San Francisco, Fourth, reorganized in August, reports as much money raised for missions as during the

year before the fire. San Francisco, First, having been delayed in occupying its church building, has not yet reorganized its women's societies.

One of the smaller auxiliaries, whose reports seem to show less work being done, was reported by a friend as having sent fifty dollars, in appreciation of favors past, to the First Church, San Francisco, soon after the fire. He who still sits "over against the treasury" takes note of some things which do not appear in reports.

One of the Northern county churches has awakened to the need of a Woman's Missionary Society; and from Supt. Harrison it was learned that an unusual number of requests for pastors are coming from churches where there has been no preaching for years; so there is work waiting for all that your thank offering envelopes will bring. Over two hundred dollars have been received in that way; keep on sending.

The consecrated enthusiasm of Miss Caroline Macclise, the new president, gives promise of advance in knowledge of and interest in missions, among the young people's missionary societies in Alameda County. Her earnest words brought cheer to some who feel the time not far distant when their work must be given over to those younger and stronger. An encouragement which 1907 brings to the officers of the Union is the number of younger women taking a share in the work of the secretaries and superintendents of the various departments.

One of the pleasant features of the day was the Christmas and New Year greetings to the Union from the president of the Oregon Union, and from Mrs. Firman of the Federated W. H. M. Unions of the United States.

The annual reports were ready for distribution during the noon hour. The pastor, in behalf of the ladies of the church, made us "welcome, more welcome, and more welcome than that" to the bountiful, hot and delicious lunch, and the social hour seemed to be greatly enjoyed.

The afternoon was given entirely to the subject of the day, "Giving." To the questions why, and what? Mrs. Perkins responded, "Why should we give to our Lord's work? Two reasons among many should be quite sufficient, viz: because of all that He has done for us, and because He asks it of us. What should we give? Out of consecrated hearts, thought, prayer, time—secured by planning definitely for it, good cheer, consecrated hands, eyes, voices, and, as will surely follow—money."

It was reported in the morning that one auxiliary had exceeded its pledges to all the societies. In speaking on "How shall we give?" carefully, considerably, cheerfully, justly, liberally,—Mrs. Williams referred to the statement, and explained how, by proportionate giving, the Saratoga church had become "hilarious, joyful givers." Some five years ago a definite sum to be raised was fixed upon, and to each of the seven departments, i. e., the men of the church, two women's societies, three C. E. societies and the Sunday-school, was assigned a proportionate share, and told in what month it would be due. No one of them has ever failed to be ready on time, and this year they all had a surplus to be divided again.

For a rule to others, Mrs. Williams gave, "Plan the work and then work the plan." To the women of our Northern California Union: "We should rise as one and say, 'This Union shall be a greater success' Shall we do it? Will we do it?"

Miss Parsons, of Saratoga, gave an impressive talk on "Intelligent Giving," showing how it will lead to sympathetic giving, and that raises it above the money basis, when alone it becomes real giving."

Rev. W. H. Hopkins then spoke on the "Spirit and Rewards of Giving," dismissing the latter point by saying "we get the more of it when we think little about it."

The spirit of our giving should be "uncritical, earnest and reverent, regarding it as a grace to be attained, wise, generous, because we have and the need is so great. By giving, we grow, and only so do we come up to Christ's standard for us, because He gave all for us; His spirit of love should constrain us in all that we do."

Rev. E. S. Williams, who lives in the spirit of all the preceding, suggested in closing: "It is never too late to begin," and "It is better to begin early and keep it up through life." Telling of one whom he saw filling a measure of grain in the manner described in Luke 6:38, and saying, "This is the way we buy grain in the Holy Land," Mr. Williams reminded us of the words of our Master, "With the same measure that ye mete withal it shall be measured to you again," adding, "but the Lord loveth the cheerful, generous giver. If it may not be largely of money, consecrate your ability to cook or sew, or whatever you can do, to His service."

L. E. A.

JANE DWINELL HALE.

As the Executive Board of the Southern Branch of the Woman's Board of the Pacific came together for its January meeting on the morning of the eleventh, word was brought that the honorary vice-president, Mrs. Jane D. Hale, had passed on to the Bright Beyond.

Mrs. Hale had, from the very first history of the Branch, been one of its staunch and faithful workers. The opening record of the organization of the Branch records, "The meeting was called to order by Mrs. J. D. Hale, of Redlands." After the choosing of a moderator and scribe, "Mrs. H. W. Mills led in prayer and Mrs. Hale read the report of the committee appointed to consider the matter of organization; a motion to organize prevailed." She was always ready with a kindly word of cheer or counsel, attending regular and executive sessions as long as her strength allowed. Often in Oakland with her children during the summer and early autumn, she seldom missed the annual meeting of the Woman's Board held in that vicinity. When a word of greeting was called for from the Branches, her voice would be heard speaking a few words for the Southern Branch. Even so at its last annual in October, 1906, she writes: "I was able to attend the annual meeting of the Woman's Board of the Pacific and respond to the roll call of Branches with a few words of greeting from our Southern Branch."

Under date of January first, 1907, word was received in Redlands from her as follows: "This is the first time I have written 1907 and I do so wish you, my friends, a very 'Happy New Year.' Happy in the best sense of the word, as Rev. Dr. Brown interpreted it to us this morning at the sunrise communion service. It was a beautiful service, very helpful and stimulating."

, Christmas greeting received a few days before, bore her signature with these lines:

"May all blessing with you stay
When Christmastide has passed away."

Also the lines by Frances Ridley Havergal:

The Lord hath done great things for thee!
All through the fleeting days
Jehovah hath dealt wondrously,
Lift up thy heart and praise!

For greater things thine eye shall see,
Child of His loving choice!
The Lord will do great things for thee;
Fear not, be glad, rejoice!"

So, with work complete, in the midst of her dear ones, the full life as wife, mother, pastor's wife, and devoted Christian worker, came to quick and quiet end, and triumph was complete. "Blessed are they that do His commandments."

Among the Churches.

North Berkeley.—Four persons were welcomed into fellowship last Sunday who were unable to be present at the recent communion service. The Sunday-school had the largest number last Sunday in the history of the church—224.

Avalon.—The annual business meeting and social was held Jan. 16, and brought out a most gratifying representation of both church and community. The several reports clearly evidenced that the year had been one of marked achievement.

Oakland, Fourth.—The twenty-sixth annual meeting was held on January ninth. The report of the treasurer showed that more money was raised in the past year than during any other year. The pastor's message was kindly retrospective, advising us of the important and critical situation of this church for effective work and suggesting that our aim for the present year be to "reach the Christless and make them Christlike." The business meeting was followed by a social and supper.

Hayward.—A very delightful surprise party was tendered Rev. and Mrs. B. Dent Naylor by the members and friends of the church, on the evening of Jan. 14th. They had found out that was the 10th anniversary of the wedding of the pastor and his wife, and the parsonage stock of tinware was replenished and the cupboards well-filled with good things. At the banquet which followed the festivities, many expressions of the kindly relation existing between pastor and people were heard. Mr. Naylor has been pastor here nearly five years.

San Francisco, Chinese.—Mr. Andrew Carnegie has promised to our Chinese mission \$10,000 to pay last bills for the rebuilding of our Central Mission House in this city. He prescribes also, that the building shall be such as will cost at least \$20,000. But it is not likely that it can, in accordance with present municipal regulations, be rebuilt for much less than \$25,000. It will be necessary for us to raise therefore and expend, about \$15,000 before the gift of Mr. Carnegie becomes available. About \$4,000 is already within reach towards this. The rest ought to be gathered in quickly, for our Chinese quarter is being

restored quite as rapidly as any other portion of the city, and if we could begin at once in rebuilding, the house could not be finished as soon as the need of it will press upon us heavily.

Sacramento.—One hundred and fifty-six persons were in attendance at the 56th annual meeting and the annual dinner of the First Church recently. Deacon Sweetzer, the only charter member now living, was one of the number. The church membership is 298, which includes a few Chinese. The total receipts for current expenses during the year 1906 were \$4,598. The total expenditures were \$4,401. Improvements were made on the building to the amount of \$7,000. This was provided for in cash and in good pledges to the amount of \$6,000 so that only an indebtedness of about \$1,000 will be left after a few months. The report from the Chinese mission showed a membership of 21 and an attendance considerably larger. The Marguerite Mission, under the direction of the First Church, has been having an average attendance of about 50.

Redlands.—Under the leadership of the assistant pastor, Rev. Albert W. Palmer, the Sunday-school began a new departure with the opening of the year—a systematic, progressive study of the Bible. The school is graded to correspond with the grades of the public school. For the first six months the 4th, 5th and 6th grades are taking introduction to the Bible; 7th grade, New Testament heroes; 8th grade, the books of Samuel; High School grade, Biblical geography and the book of Acts. The appearance of the Sunday-school rooms has been transformed by the use of tables, around which the different classes sit, making the room a veritable Biblical work shop for three-quarters of an hour. This first six months is preliminary to a more complete division of work further on, all tending to a more complete development of Christian character. Thirteen united with the church at the last communion, making the present membership of the church 532.

San Francisco, Bethany.—The annual meeting was held January 16th. The Ladies' Aid Society served supper in the chapel at 6:30 p. m. A good proportion of the resident membership was present. The business session showed a very satisfactory state of affairs considering all that this church has gone through during the past year. The treasurer reported a deficit of \$63.00 in current expenses; this amount was raised before the meeting adjourned. Every benevolence of the denomination received an offering during the year. The church building has been repaired and renovated at a cost of \$3500. A decrease of one in the membership. The roll was purged and 24 names of people who having no vital connection with the church were dropped, 15 other names were placed upon the retired list. All the auxiliary societies reported good work. A newly re-organized C. E. Society is showing an earnest spiritual purpose. The meeting closed amid much enthusiasm, and the purpose of the faithful is to push forward for the salvation of men and women during 1907.

KERN COUNTY CONGREGATIONALISM.

Bakersfield.

The annual meeting of the Bakersfield church, Rev. Edgar R. Fuller, pastor, was held on a stormy night

recently, but with good attendance. All the church auxiliaries reported progress, with all debts paid and balance on hand. There was an increase of resident membership during the year. The benevolences were doubled the last year and the "proportionate plan" was followed. The educational work of the Bakersfield church is strong. The general work of the church showed progress and, why not? The pastor has been with them more than eight years!

Kern City.

The Kern church has a good, live man in charge, Rev. F. O. Thayer. This struggling band of Pilgrims have no church building. Until lately they have worship in the town library building, but now they are forced out and did not know what to do, but finally secured a hall that is insufficient and uncomfortable, but the very best that they could do. They made progress under very adverse conditions. Kern City is a railroad center, with S. P. and Santa Fe shops and a population of 4,000 people, with two Protestant churches besides ours. The Congregational Church should take up this field, and the Prudential Committee of Kern Association is sending an appeal on behalf of Kern to the officers and fathers in our beloved church, hoping that steps may be taken to secure a much needed building.

Panama.

Rev. A. W. Thompson, pastor. This is an extensive field, centering in two out stations, Greenfield and Oldriver, besides the church at Panama, nicely located, with a parsonage. Mrs. Thompson, who is very active in this work, has been visiting their daughter, Lily, who is now at Berkeley, and who graduated at Pomona last year. Mr. Thompson expects to hold special meetings in these centers very soon. Pray for us.

Rosedale and Wasco.

Rev. L. A. Kirkland, the pastor, is well liked, but he has received a call, for a year, back at the old home, Alleghaney, Pa., where his only living child resides, and he leaves them April first. These churches have done well under his care. Wasco is very soon to receive a colony of more than 100 families, and the prospects are, with a settled pastor on the ground, a strong church will be established, and the hopes of our forces here are, that the Home Missionary Society of Southern California will see to this field, for it is an urgent field, well worth looking after.

Oil Center.

W. W. Riley, pastor. This band of Christians have done well under unfavorable conditions. A church is now being built, and at the annual meeting there was cheer and hope because of the progress made the past year. An oyster supper was enjoyed by the members alone, close communion style. All debts of 1906 were paid up with sufficient funds on hands to begin to build a church. 30 members received during the year.

Mere knowledge, no matter how important, or how far reaching that knowledge may be, is not safety. Knowledge reveals duty. True men and women perform duty. Weak, careless, sinful and indifferent men and women evade duty. There is danger in mere orthodoxy. The knowledge of Jesus Christ and of the power and presence of the Holy Spirit will avail us nothing unless Christ be formed in us the hope of glory.

THE INLAND EMPIRE LETTER.

By Iorwerth.

In the death of Rev. Myron Eells, D.D., the gospel ministry has lost one of its most worthy representatives, the state of Washington one of its most eminent historians, and Whitman College and Pacific University one of their most loyal trustees. Dr. Eells was a most indefatigable worker, never saving himself, thoroughly self-sacrificing, a missionary of the Apostolic type, consuming himself in the service of the Master. He was a painstaking student as far as his opportunities permitted, and I believe the best informed of all historians on the Whitman question. He was a worthy son of the late Cushing Eells, D.D., and inherited some of his traits of character. Like his father, he was amiable, unassuming, humble, self-denying, unselfish, conscientious, devout and consecrated. Having associated with both I believe them surpassing all that I have known in those respects. I am of the opinion that it can be said of each, "he hath done what he could." One of the things I especially missed at the meeting of the American Board at Seattle, was the genial face of Dr. Eells. I commend the bereaved family to the grace of God, and the consolations of His Word.

The Medical Lake church held its annual meeting early in January. This church is doing splendid work under the leadership of Rev. R. B. Hassell. The year closed with all bills paid, with \$200 expended on improvements on the church property. There were 27 added to the membership during the year. Westminster church, Spokane, has extended a call to Dr. House, Portland, Ore., and it is expected that he will accept it. This church offers a grand opportunity to a man of the spirit and ability of Dr. House. It has a large and influential constituency, and with wise and vigorous leadership will surely continue to make fine progress, and sustain its place among the leading churches of the city. If Dr. House accepts the call, he will be accorded a warm and hearty welcome to the fellowship of the ministers and churches of this region.

Rev. W. M. Proctor, of Ritzville, has been the prime agency in securing \$10,000 for a library building from Andrew Carnegie.

The City Council has met the conditions, and a lot has been selected (and building operations will soon begin.

OREGON LETTER.

By George H. Himes.

Rev. Elwin Lincoln House, D.D., tendered his resignation to the First Congregational Church of this city last evening, and it was accepted, to take effect on the last day of February. Then he will go to Spokane, Washington, as he has accepted a call to the Westminster Congregational Church of that city.

Dr. House came to Portland a little over four years ago, from Providence, Rhode Island, where he was pastor of the Richmond Street Congregational Church, to which he was called after a year's service in the Spanish-American War as chaplain. Prior to that time he was pastor of the Congregational Church at Attleboro, Mass., and previous to that was a pastor in Portland, Maine, for a time. He was graduated from Harvard University and took his theological

course at Boston University Theological School.

The work of Dr. House in connection with the First Church of this city has been pre-eminently successful. When he came, it had a membership of a little over 400, and now it has 865, 450 having been added during his pastorate. A frightful incubus of a church debt amounting to nearly \$30,000, hung over this body of worshipers four years ago, paralyzing the efforts of pastor and people prior to that time. At the end of the first year, Dr. House decided that it was time to extinguish that burden, and was the leading spirit in suggesting a plan whereby the interest-bearing portion of it—\$20,000—was paid off more than one year ago. This, however, left several thousand dollars due the C. C. B. S., upon which installments were paid from time to time, until the amount of the original loan—\$13,000—was reduced to \$6,200; and now, that sum and a little more has been pledged, and will be paid on or before the first of October next. While this colossal work could not have been accomplished without the active and continued cooperation of his people, yet to Dr. House is due the credit, in exceedingly large measure, of infusing into the church something of his own enthusiasm, and unifying all interests in the accomplishment of a most desirable end.

In addition to his local work in this city, not only in connection with his own church, and denomination—he has greatly aided in the organization of four other Congregational churches—but as a trustee of Pacific University, and in other capacities in connection with numerous phases of interdenominational work, he has been a tower of strength to the general Christian work of the state; and in the smaller churches of our own order in the interior, by reason of his capacity for adapting himself to whatever conditions surrounded him, he was always a welcome guest.

During this pastorate now about to close, Dr. and Mrs. House have won a large and abiding place in the esteem and affections of a very large majority of the members of the First Church; and it is with unfeigned regret that the dissolving of the bonds uniting pastor and people have seemed necessary; but as the inevitable has come, they are bidden a hearty "God-speed" to the new relation, and will be followed by the prayers of many to the end that signal success may be attained in their chosen field of labor.

Portland, Jan. 18, 1907.

BEHAVES NOT UNSEEMLY.

One of the crowning graces of the heart is its gracious bearing towards others. Of the many qualities of love given us by St. Paul, this quality is given: "It doth not behave itself unseemly." That means that it is thoughtful of the feelings, moods and temperaments of others, and so considerate of them as that its general bearing toward others provokes their admiration and love.

The most gentlemanly man is the man who doth not behave unseemly toward his neighbors. This grace of the heart is manifest when no principle is involved as well as when one is involved.

Religion touches the courteous side of man and makes him obliging. It mellows and sweetens his spirit, till before all men he is a lovable spirit. In the home, on the thoroughfare, in the marts of trade, everywhere it abounds with the crowning grace of the courteous

and obliging, not behaving unseemly, keeping sweet when the most inexcusable provocation arises; possessing a dignified bearing before insolent oppression, maintaining silent endurance before irreconcilable hatred, silently and generously enduring persecution, reviled but reviles not again committing one's self to Him that judgeth righteously.

This is the spirit that retaliates not. It shines with supernal brightness when it has as its background jealous envyings, that would hand out its name as evil.

Some stars refuse to be seen till viewed in blackness and darkness. The richness of the pine root is greatly enhanced if it sustains bruises, as occurs when crushed beneath the weight of heavy freight wheels; the life of the whole tree responds to this bruised member of its being, which power of life appropriated under this crippled condition makes the fat torch wood which lights the traveler on his way, lights up his dwelling, or, if allowed to remain in the forest, lasts for centuries after all the other parts of the tree shall have returned to dust.

Of the immortal deeds among men, those that linger most sacred and in memory are those of kindness to one's fellows. When we shall have gone from the walks of life, not our wisdom, however great, will cause us to be remembered; not our heroic deeds, however chivalrous; but the gentle deeds in the home and social life, when our spirit stole its way through gates of kindness into the hearts of our fellows.

These are the qualities of heart that make us immortal in the memory of others. And they sweeten life and make it worth living. This quality of the heart that doth not behave itself unseemly gives coloring to all thoughts, words and actions, and makes the whole life luminous with the light of peace and joy of heaven.

EARTHQUAKE IN JAMAICA.

The seismic disturbances continue. There seems to be no way of even guessing where the next one will occur. Jamaica is the last to feel a heavy shock. On Monday, January 13, at about 3.30 p. m., a severe shock was felt, damaging the city of Kingston and killing about one hundred people. The fire broke out and great damage followed.

Not long ago we heard an eminent scientist say that the entire Pacific basin, Japan, Hawaii, South America, and California had been and would be subject to seismic disturbances. We cannot deny his statement but how about Mount Pelee, Vesuvius, and Jamaica in the Atlantic basin? The fact seems to be that the whole earth is somewhat uncertain and we know of no more reason to fear an earthquake in the Pacific Basin than in the Atlantic basin. If we were not bound by a rule—"Thou shalt not exhort!" we would like to say to the Atlantic basin, "Be ye ready; for in such an hour as ye think not the earthquake may come." This is not Jamaica's first earthquake. In 1692 the whole Island was tumbled about in the most ruthless fashion. Whole villages were swallowed up. Port Royal was the finest city in the new world. It was renowned for its quays, its warehouses, its broad streets, but the earthquake laid it low. That was 215 years ago.

Jamaica has had a remarkable political history. It was discovered in 1494 by Columbus. The original inhabitants

under Spanish rule completely disappeared. In 1655, Cromwell, that great English free-booter sent of God to do things as a storm is sent to clear up a poisonous atmosphere, sent out some buccaneers to capture Cuba, but they fell short and captured Jamaica. They were imprisoned for not capturing Cuba. His Despotism not liking the quality of the inhabitants, captured 2,000 young Irish men and women and sent them to Jamaica to change the domestic complexion of the Island. To this company was added all the vagrants from Scotland and criminals and political offenders from England. In 1700-1786, over 600,000 negro slaves were imported into Jamaica. It was a vast slave pen. It being a mountainous country, these slaves hid from their masters and insurrection after insurrection followed until 1833 when slavery was abolished, the master being paid \$30,000,000 by the English government as a compensation. The population now is 639,521. Of this number 488,624 are blacks, 121,955, half-breeds, and only 14,692 whites in the Island. These people have over 700 elementary schools with an average attendance of 47,441 pupils.

The last great political struggle of Jamaica occurred in 1865. It had its origin in a religious quarrel, but really a deep seated grievance in the fact that the landlords held the lines of administrative justice in their own hands. The governor as soon as the agitation got well under way, declared martial law, seized and executed the leaders in the most summary fashion. For this vigorous suppression of the insurrection, he received the thanks of England and for the cruelty and brutality of methods he received the condemnation of mankind. English sentiment respecting the conduct of Governor Eyre in suppressing the insurrection of Jamaica was divided in the middle. On the side against the Governor were no less persons than Mr. Mill, Herbert Spencer, Thomas Huxley, Goldwin Smith, and Mr. Bright. On the side of the Governor were Thomas Carlyle, Tennyson, Kingsley, Ruskin, Dickens and Mr. Disraeli. That is certainly a curious alignment. On the whole, England suffered in the estimation of the public. It had a bad effect on her reputation as a mother of colonies. Much must be taken into the account. The population was not normal. Conditions were inflammable and the Governor and his advisors might have been less cruel and protracted the contention. The people of Jamaica will no doubt have the immediate assistance of Great Britain and the sympathy of the world. The hope that at least 215 years more may elapse before another earthquake will disturb the Island.—California Christian Advocate.

Newell Dwight Hillis, in a recent sermon said: "Time proves all things, sifts the chaff out of the wheat, burns the dross out of the gold, strips away the sheep's clothing from the wolf. Time exposes every form of weakness, deceit and unreality. But nineteen centuries have come and gone again and lo! all His foundations stand sure. All things else have been destroyed by time, or else changed beyond recognition.

These nineteen centuries have destroyed the old astrology, the old medicine, the old plow and ox-cart, the old houses, the old arts, the old ships, the old laws; lo! all these are new. But after nineteen centuries His charter of Christianity, His sermon on the Mount, a divine pity that redeems and saves, a hope that is immortal, a Saviour that is the same yesterday, today and forever—these abide midst things that are in ruins, these are unchanged midst innumerable changes."

The Home.

A CLOSE RACE.

The sun was bright, the sky was blue,
It was so fair a day,
The wind sprang up, drew in his breath,
And cried, "Come out and play!"

The little waves cried, "Wait for us
Before the sport begins!"
Then tied their little white caps fast
Beneath their dimpled chins.

"Now," cried the wind, "we'll have a race,
And see who first can reach,
By running fast and running far,
The line of yellow beach!"

The little waves ran hand in hand,
To win was all their mind;
With steady step and eager breath
The wind ran close behind.

"O," cried the waves, "the race is ours!
We're first to reach the land!"
"Ho!" laughed the wind, then pushed them all
Down on the yellow sand.

The little waves cared not a bit,
But laughed aloud in glee,
Then smoothed their rumpled dresses out
And scampered back to sea.
—Sarah Chamberlin Weed.

CHILDREN LOVE POETRY.

A child at its play is a natural rhymers, having also a latent sense of metrical truth, writes Grace Duffield in *Good Housekeeping*. Take any bright child of four or five and see how imitative he is, how readily he forms a little idea-less verse upon some simple model. His thought comes later; he will find the rhyme, and, after a brief struggle, the meter, and then he will instinctively choose poetical words. He heaps them together in splendid and meaningless masses, but out of it all you will get a sense of color, of beauty, of richness. He has emptied his treasures. Every lovely word he knows is there regardless of its meaning. To him it is lovely, not because of any attempt at an embodied idea, but because of its soft vowels, its singing consonants, its beat of music.

A child of five listened long to an older person reciting softly that most exquisitely musical poem of Hogg's:

"Bird of the wilderness
Blithesome and cumberless,
Sweet be thy matin o'er moorland and lea,
Emblem of happiness,
Blest be thy dwelling place;
Oh, to abide in the desert with thee."

After a moment of deep thought she arose, waving her arms slowly like a bird in flight—"it's like wings, mother," she said.

Here is an instinct to be trained for service. It is ministered to in the nursery so long as the old-fash-

ioned, simple rhymes will answer the purpose, but the child of four or five, who refuses longer to listen to the rhymed inanities which satisfied his first sense of musical numbers, is left without provision. The critical age for the budding little poetry lover is from four to eight, and if those years are not filled with something which answers to the developing instinct, that instinct seems to die, and with it perishes a great factor for happiness in mature life.

HUMAN BEINGS AS LINKS.

"I'm only a link," said one of the most useful women in the world laughingly the other day. She was referring to the fact that she had recently been the means of bringing together a youth who wanted to work and an employer of labor who was looking for that kind of a fellow.

That is just what she has been doing in one way and another all the sixty years of her modest and unselfish career. A wide acquaintance in the working classes together with an entree into circles of wealth and influence has given her the joy and privilege of acting as a go-between in almost innumerable cases. So if there is in her community a middle-aged spinster desirous of a position as housekeeper, or a lady wanting a companion for a European trip, or a weary mother eager for a helper with her children, or a young man anxious for a chance to work for his board while taking a course in architecture or engineering, or a Sunday-school superintendent seeking in despair a bright teacher for a class of restless boys, it has come to be a matter of course for those acquainted with the situation to say: "Oh, go to Miss Greatheart; she'll know the right party."

We all owe a good deal to the people who serve as links between ourselves and something worth having.

One day years ago a young man was standing on the banks of an Oriental river with two companions. Suddenly a fourth young man appeared. "Behold him," remarked the leader to the other two, and there was something in the radiant countenance of the stranger and something in the tone in which their friend referred to him that led the two to follow up the stranger. After cultivating his acquaintance a few hours they went forth to say the same words, "Behold," to their own particular friends, and from that day to this the Christian church has been recruiting because one and another have been willing to say "Behold," and thus to serve as links between the founder of Christianity and those who had not made his acquaintance.

To be a good link requires, it is true, some self-effacement and much consideration of others. A young woman started on a journey the other day, and just as the train moved out of the station a gentleman entered whom she knew, accompanied by a young woman whom he placed in the next seat. Then he introduced the young woman, saying, "You'll have a good talk together on your way." Ah, but that was just what young lady number one didn't want, for she was tired. But overcoming her reluctance, she entered on a long and what proved to be a mutually interesting conversation.

As a result young woman number two is in social settlement work in the Hawaiian Islands today. The outcome was furthest from her thoughts when she entered the train, and she owes her present place to

the fact that her chance acquaintance on the train, who knew of the position, took pains then and there to guide her to it.

Every good person, from Secretary Root, going to South America to bind the nations closer together, to the humblest mother, strengthening the ties between her children and God and truth, is a link, and there is no more honorable calling in life.—The Parson, in Washington Star.

In the long run all love is paid by love,
Though undervalued by the hosts of earth;
—The great eternal government above
Keeps strict account, and will redeem its worth.
Give thy love freely; do not count the cost;
So beautiful a thing was never lost,
In the long run.

—Ella Wheeler Wilcox.

The Quiet Hour.

DO I A BATTLE FIGHT?

If thou, my Christ, today
Should'st speak to me and say:
What battles hast thou fought for me?
Show me Thy scars; I fain would see
Love's depth of victory.

If Thou should'st speak, my Christ;
My Leader and my King;
And bid me lay my wounds in sight,
The scars borne just for Thee in fight,
What love-scars could I bring?

Do I a battle fight:
Do I a stainless shield
Bear where I tread, in sacred trust
Trampling sin's every birth to dust,
Along the battlefield?

WHAT IS THE GOOD OF IT?

Rev. Mark Guy Pearse.

"Which of you by being anxious can add one cubit unto his stature?"

Here is the next argument. Sit down and fret for a year, and see how much bigger you are. You may well perhaps be something smaller; certainly shriveled in soul if not in body—but you will be no bigger. Put the finger of one hand on the finger of the other, and carry it down to your elbow, that is a cubit. Can you add that to your stature by your fretting and your care?

How quickly should we cease from worry if we did but think within ourselves. What good is it? Can you undo anything by fretting? Can you change it? Can you lessen it? If minding will not mend it, then better not to mind.

Some time ago I was talking with a friend of mine whom I had met in the train. I inquired after the health of his wife. "Well," said he in reply, "my wife is well, always well, and always very well, and what is better still, she is always happy. I used to think that she had not the same sensitive nature that I have. When anything occurs to annoy me I am utterly upset. I cannot eat my breakfast; I cannot do my busi-

ness; I am really ill. But the other day I found out the secret of my wife's complacency. Something had gone wrong which very much worried me. In the course of the morning I went into the house and found her cheerily going on with her work, actually singing as she bent over it; I felt quite annoyed.

"Really, my dear," I said, "You don't seem at all put out by what has happened today."

"O, no," she said, "I am not."

"Well," I said, rather angrily, "then I think you ought to be."

"No, no, you must not say that. Look here. Years ago I made up my mind that when anything went wrong I would ask myself honestly and earnestly—'Can I do any good by thinking about it? Am I to blame in any way? If so, do not let me spare myself. Can I do anything to put a better face upon it?' If after looking at it honestly all round I found I could do no good, I made up my mind that I would give up thinking about it."

"Thank you," said I to my friend. "That is the philosophy of the highest life—'Whatsoever things are lovely, think on these things.'"

"But," said one to me one day, to whom I told this story, "I cannot help thinking about them."

"Then," said I, "you are the slave of the thing, and not the master. You remind me of a story I have heard of a soldier who on the field of battle called to his commanding officer, 'Captain, I have got a prisoner.' 'Bring him on then, my man,' said the captain. 'Please, sir, he won't come,' was the answer. 'Then come yourself,' cried the captain. 'Please, sir, he won't let me.'"

We ask often how much a man possesses. That is not the question. The question is how much possesses him.

Some time ago I was at the house of a gentleman in Yorkshire, who said to me, "I used to be a most irritable man. When anything went wrong I fussed and fumed, was miserable myself, and made all about me miserable. My religious influence was worse than undone. I suffered in health and I suffered in my business. But one day I pulled myself up and said, 'Look here, you are a fool!'"

While we are forbidden to call our brother a fool, it is well to hurl the epithet at ourselves if we deserve it.

"'You are a fool,' I said to myself. 'If your religion does not cure your temper, what has it done for you?' I made up my mind that I would bring all the strength of my will and all the grace of God that I could get to bear upon this besetment. Now I do not want to boast, but I thank God that it is a very long time since I found myself fretting or worried. I cannot tell you the difference it makes, not only to myself in the happiness of my own life, but in the happiness of those about me."

A PRAYER.

O Jesus Christ, my Master,
I come to thee today;
I ask thee to direct me
In all I do and say.

I want to keep my promise
To be thy servant true;
I come to thee for orders,
Dear Lord, what shall I do?

Young People.

THE SIGN NED HUNG OUT.

A little Lie, one summer day
Met a Bad Habit on the way.
"Come right along," it cried with joy,
"We'll make our home with this small boy
Who lives upon the corner here;
He'll give us welcome, never fear!"

But Neddy Green was not the kind
Of boy the Lie had hoped to find;
He had a sign that he hung out,
When such intruders were about—
A good big sign, with letters clear
Proclaiming, "No Admittance Here!"

"Pshaw," said the Lie. "That's just a game!
We can get in here; all the same."
So both of them began to knock,
They pushed the door, they tried the lock,
But no! the sign was really true,
For Neddy meant it, through and through.

"Well," said the Habit, with a sigh;
"We can't get in here, you nor I.
If signs like this should come in style,
We'd starve in just a little while!"
And off the y slunk with footsteps slow—
Oh, how Ned laughed to see them go!
—William Rittenhouse, in S. S. Visitor.

A COMMERCIAL TRAVELER'S EXPERIENCE.

For eighteen years I was a commercial traveler. My territory was in all of the Southern states, and I traveled through them all. In one of the largest cities in these states I had a good customer to whom I sold many large bills. The buyer of this house was a man who drank regularly and very often.

On one trip I went to see this buyer, and he sent the stock clerk to see how many cases of my goods were needed. When told, he ran his arm in mine and walked out of the office and up the street to an alley (talking all the time about business), and then down the alley to the back door of a bar-room. When he struck the alley I saw his object, and said: "If the Lord will help me now, I will not break my rule." When we got within ten feet of the door of the accursed hole I stopped, and, looking at my customer (for he certainly was not my friend), I said, "I don't drink anything; no use my going in there." He looked at me, and said, "Come on and take a drink." I replied, "No, I don't drink." "Take a cigar, then." "No, I don't go in bar-rooms at all." He stopped and looked me squarely in the face, and took his arm out of mine, and went in. He soon came out, and we walked on back to his office, but he didn't arm me back nor speak a word to me. When we got into the office again, I took out my order book as though nothing had happened, and said politely: "How many cases shall I put down?"

"None," said he; "I don't want any."

I answered, "All right, sir; we have a surplus on hand at all times, and when you want any of our goods we will be pleased to have your order," and bade him good day. This was Saturday. I remained over in

the city until Monday. Sunday morning I went to Church, as was my habit, and when the collection was taken up who should I see passing the plate my way but this buyer whom I had offended the day before. I don't know whether he recognized me or not, but I knew him, and was told that he had been an officer in that church twenty years.

Now for the application. This man of whom I speak was a full partner in the house, which rated at \$2,000,000. I lost the custom of this house. It failed in about two years after this for over half a million dollars, but did not get my house for a cent. Since that time this man has gone down the hill, until today he is a complete whisky wreck. He is very poor, and has but few of the necessities of life, and has to work very hard to make both ends meet. His head is now white, and his steps feeble and tottering. I never see that man that this incident doesn't come up in my mind. My employer commended me for what I did, and retained me in his service for thirteen years. If it had not been for bad whisky this man would have been well off today, and have plenty to start all his children and grandchildren in life.

MARK TWAIN IN THE WHITE HOUSE.

Mark Twain, in the instalment of his Autobiography which appears in the current number of The North American Review, gives a droll description of an incident that occurred at the White House.

He was always liable, as Mrs. Clemens knew, to absent-mindedness, and here is the story as Mark Twain tells it:

"When I was leaving Hartford for Washington, Mrs. Clemens said: 'I have written a small warning and put it in a pocket of your dress-vest. When you are dressing to go to the Author's Reception at the White House you will naturally put your fingers in your vest pockets, according to your custom, and you will find that little note there. Read it carefully and do as it tells you. I cannot be with you, and so I delegate my sentry duties to this little note. If I should give you the warning by word of mouth, now, it would pass from your head and be forgotten in a few minutes.'"

"It was President Cleveland's first term. I had never seen his wife—the young, the beautiful, the good-hearted, the sympathetic, the fascinating. Sure enough, just as I had finished dressing to go to the White House I found that little note, which I had long ago forgotten. It was a grave little note, a serious little note, like its writer, but it made me laugh. Livy's gentle gravities often produced that effect upon me, where the expert humorist's best joke would have failed, for I do not laugh easily.

"When we reached the White House and I was shaking hands with the President, he started to say something, but I interrupted him and said:

"If your Excellency will excuse me, I will come back in a moment: but now I have a very important matter to attend to, and it must be attended to at once."

"I turned to Mrs. Cleveland, the young, the beautiful, the fascinating, and gave her my card, on the back of which I had written 'He didn't'—and I asked her to sign her name below those words.

"She said: 'He didn't? He didn't what?'

"Oh," I said, "never mind. We cannot stop to discuss that now. This is urgent. Won't you please

sign your name.' (I handed her a fountain pen).

"'Why,' she said, 'I cannot commit myself in thay wav. Who is it that didn't?—and what is it that he didn't?'"

"'Oh,' I said, 'time is flying, flying, flying. Won't you take me out of my distress and sign your name to it? It's all right. I give you my word it's all right.'"

"She looked nonplussed; but hesitatingly and mechanically she took the pen and said:

"'I will sign it. I will take the risk. But you must tell me all about it, right afterward, so that you can be arrested before you get out of the house in case there should be anything criminal about this.'"

"Then she signed; and I handed her Mrs. Clemens' note which was very brief, very simple, and to the point. It said: 'Don't wear your artics in the White House.' It made her shout; and at my request she summoned a messenger and we sent that card at once to the mail on its way to Mrs. Clemens in Hartford."

HOW THE WORLD SAYS "GOOD-BY."

The Turk will solemnly cross his hands upon his breast and make a profound obeisance when he bids you farewell.

The genial Jap will take off his slipper as you depart, and say with a smile: "You are going to leave my despicable house in your honorable journeying; I regard thee!"

In the Philippines the departing benediction is bestowed in the form of rubbing the friend's face with one hand.

The German "Lebe wohl" is not particularly sympathetic in its sound, but it is less embarrassing to those it speeds than the Hindoo' performance, who when you go from him falls in the dust at your feet.

The Fiji Islanders cross two red feathers.

The natives of New Guinea exchange chocolate.

The Burmese bend low and say: "Hib! Hib!"

The "Auf wiedersehen" of the Austrians is the most feeling expression of farewell.

The Cuban would consider his good-by anything but a cordial one unless he was given a good cigar.

The South Sea Islanders rattle each other's whale-teeth necklace.

The Sioux and the Blackfoot will at parting dig their spears in the earth as a sign of confidence and mutual esteem. This is the origin of the term "burying the tomahawk."

In the islands in the Straits of the Sound the natives at your going will stoop down and clasp your foot.

The Russian form of parting salutation is brief, consisting of the single word "Praschai," said to sound like a sneeze.

The Otaheite Islander will twist the end of the departing guest's robe, and then solemnly shake his own hands three times.

A MOTHER WORTH MINDING.

"My mother says—"

"Ho! your mother—she isn't one of the kind that's worth minding."

"What do you mean?" advancing threateningly toward the boy standing with his back to a tree. "She's as good a mother as ever lived, and I won't have you say such things."

A knot of boys gathered close to the speakers, one cool and quiet, the other with angry, heated face.

"She isn't worth minding, and you know it, Jack Somers," was the reply. "You've said so yourself many and many a time."

"That's true;" came in a loud whisper from one of the boys standing near.

"Everybody knows it, too," came from another.

Jack turned upon the speakers in angry amazement: "You're a pretty lot of boys talking about mother that way, and pretending you like her all the time!"

"We do like her," came in chorus from the half-dozen boys.

"Well, what do you mean?" anger giving place to surprise.

"Why, just this—that you don't think she's worth minding."

"I never said such a thing in my life," said Jack, trying to recall any remark of this kind.

"Look here, Jack," said one of the boys, coming forward, "you don't seem to see what George and the other boys are driving at. You may not have said so in so many words that your mother isn't worth minding, but you do say so by your actions. This morning, when your mother asked you to post a letter, you said you wouldn't have time to go around by the post-office, and yet you have had half an hour before school in which to play ball. When she told you to put on your coat for fear you would be cold, you still left it hanging over the fence, paying no attention to what she said. Tell you what it is, old fellow, I don't know of anything so satisfactory in the long run as minding mother."

The angry light died from Jack's face before Tom had finished his speech, and as it came to a close he turned and walked away.

Here was a boy who loved his mother dearly, and yet how unmindful he had been of her wishes!

"Guess I needed that lesson, and although the boys may never know it, I am obliged to them for it. I'll see that they don't have to tell me again!"

And they did not.—The Evangel.

A most important meeting of the Board of Managers of the Young People's Missionary Movement was held in New York on January the eighth. The Movement organized less than five years ago, represents the best development of cooperative educational work on the part of the home and foreign missionary boards of the Protestant churches in the United States and Canada.

So marked has been the progress of mission study among the young people, that through the promotion of the various missionary boards, there were more than sixty thousand young people systematically studying home and foreign missions during the past year. The success of these efforts among young people has now led to a much larger development. Not only is the Movement to continue to operate among young people's societies, but it is to seek a wider field of missionary cultivation among the fourteen million members of Sunday-schools, and is also to have a Laymen's Department, for the purpose of increasing home and foreign missionary interest among the younger business men.

MOMENT BY MOMENT.

Dying with Jesus, by death reckoned mine;

Living with Jesus, a new life divine;
Looking to Jesus till glory doth shine,
Moment by moment, I'm under thy care.

Never a trial that he is not there,
Never a burden that he doth not bear,
Never a sorrow that he doth not share,
Moment by moment, I'm under his care.

Never a heartache, never a groan,
Never a tear-drop, never a moan,
Never a danger, but there on the throne,
Moment by moment he thinks of his own.

Never a weakness he doth not feel,
Never a sickness that he doth not heal;

Moment by moment, in woe or in weal,
Jesus, my Savior, abides with me still.
—Major D. W. Whittle.

THE PIE BELT.

Secretary Shaw paid a visit to the pie belt region of New England, the past summer.

He stopped one night at a small country hotel, where the youthful daughter of the proprietor officiated as waitress.

Seating himself at the breakfast table the next morning, Mr. Shaw asked:

"Have you any breakfast food, young lady?"

The ingenious little Vermonter stared perplexedly at the secretary, cast her eyes with significance over the well-laden table, upon which was spread the usual assortment of preserves, jellies, pickles, Worcestershire sauce, ham, eggs and bread, and stammered out:

"Excuse me, sir, but what did you want?"

"Why, some breakfast food, please," repeated Secretary Shaw, politely.

The girl frowned, and then, with sudden illumination of the distinguished guest's meaning, replied glibly:

"Oh, yes, sir, we have apple, pumpkin, gooseberry, and—I believe—squash pie!" And she hurried from the room to execute Secretary Shaw's order.—Washington Herald.

THE PROPER WAY TO BEGIN WORK.

John Ruskin once gave the following advice to an Edinburgh student in a letter dated August 6, 1854: "I am sure I never said anything to dissuade you from trying to excel or to do great things. I only wanted you to be sure your efforts were made with a substantial basis, so that just at the moment of push your footing might not give way beneath you; and I also wanted you to feel that long and steady effort, made in a contented way, does more than vio-

lent effort made from some strong motive or under some enthusiastic impulse. And I repeat—for of this I am perfectly sure—that the best things are to be done only in this way. It is very difficult thoroughly to understand the difference between indolence and reserve of strength, between apathy and serenity, between palsy and patience. But there is all the difference in the world, and nearly as many men are ruined by inconsiderate exertion as by idleness itself. To do as much as you can healthily and happily do each day, in a well-determined direction, with a view to far-off results, and with present enjoyment of one's work, is the only proper, the only essentially profitable way."

God is here, and it is our fault if we do not perceive Him, just as the Rontgen rays have always been in existence, though man did not see them.

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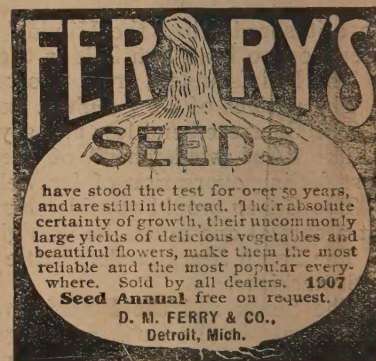
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